

THURSDAY, NOVEMBER 27, 1873.]

SELECTIONS  
FROM THE  
VERNACULAR NEWSPAPERS  
PUBLISHED IN THE PUNJAB,  
NORTH-WESTERN PROVINCES  
OUDH, AND CENTRAL PROVINCES,

Received up to 11th October, 1873.

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POLITICAL (DOMESTIC.)

THE *Bénares Akhbár*, of the 25th September, devotes a leader to the often-discussed subject of cow-killing. The editor begins by referring to the recent case at Bhownuggur, in which a cow was killed by a butcher, and the bleeding flesh publicly carried through the village. This aroused the indignation of the inhabitants and led to an affray in which the butcher was killed. The case was brought before the Sessions Judge, and eleven of the Hindoos who were concerned in the assault were sentenced to imprisonment for terms varying from seven to ten years, and fined in sums varying from Rs. 1,000 to Rs. 2,000.

The Mussalmans were, as they have ever been, the aggressors, and the *Rohilkund Akhbár*, whence this news is taken, questions the justice of the Judge's decision.

The editor of the *Bénares Akhbár* considers the indignation of the people of Bhownuggur in the matter, as well as the opinion of the editor of the *Rohilkund Akhbár*, to be just, seeing that, according to the Hindoo law, the slaughter of a cow is

summarily punishable by the death of actors and abettors, and the burning of their houses. He then goes on to suggest to his countrymen the imperative necessity of submitting a memorial to Government, protesting against cow-killing, and praying for its abolition, and to assure them that Government, when once possessed of the true facts of the case, is sure to prohibit the practice. He reminds them that cow-killing was introduced into India when the country fell into the hands of the Mahomedans, who have all along cherished a deadly animosity towards the Hindoos and their religion,—so much so, that even at the present day in places where they have some influence, they prohibit Hindoos from performing their religious ceremonies. Witness the example of Tonk, where Hindoos are not allowed to sound the conch (*sunkh*), nor to build a new temple; nor to perform various religious ceremonies. The English Government, which has enlightened and liberal views, follows quite a different policy. It allows toleration to all classes of its subjects; and the reason why, despite such policy, cow-killing has been suffered to exist, is that the fact of its being at variance with the Hindoo religion has not till now been formally represented to our rulers. The editor calls upon his countrymen to do so now, both by means of newspapers and by a memorial to the Supreme Government, as above suggested. He also advises the Rajahs and Maharajahs of India to take up the matter in earnest.

The *Lauh-i-Mahfuz*, of the 26th September, draws attention to the oppression said to have been practised by some public officer of the Moradabad District on Syud Rufi'-ood-Durjat, proprietor of a plantation in Mouzah Ferozapore, which is famous for producing *keora* flowers of a rare quality. Every day public peons serving under this officer were to be seen at the plantation, who forcibly carried away all the flowers which were gathered, without paying any price, which they said would be adjusted afterwards at the proper rate. The poor Syud and the numerous customers who had advanced money to him, as usual, were thereby put to great loss, having either received

no flowers at all, or got a few at Rs. 2 per flower, instead of Re. 1 (the fixed price).

The *Panjábi Akhbár*, of the 27th September, referring to the approaching examination of Indian gentlemen before the Finance Committee in London, remarks that, besides giving their opinion on the ways in which the finances of the country are misspent by the Indian Government, the examinees should speak before the Committee of other matters which are the cause of the poverty of their fellow-countrymen, and have, therefore, a close connection with the financial prospects of the country. Among these may be mentioned the dealing of Government with landed proprietors. Various kinds of cesses and assessments are levied from them, which ultimately prove to be the cause of their ruin. For instance, in case of the cultivators, though Government is pleased to make advances in money to them, in order to enable them to sink wells for irrigation purposes, and introduce other improvements in the lands under their cultivation, it has lately laid down a rule by which a tax has to be paid on the water of the wells thus erected, which is unjust, there being no reason why the cultivators should not derive full benefit from the wells constructed by them at their own expense.

Similarly, the exaction of an interest on arrears of the land-revenue which may remain unpaid on account of the zemindar being in distressed circumstances, the levying a tax on zemindars for grazing their cattle on fallow lands (over and above the land-tax), and the refusal to lower the Government *jumma* in cases in which the produce of lands has suffered from some unforeseen calamity, are all improper and unjustifiable. It is proper that Government should show indulgence to the zemindars and cultivators in these and other respects.

Besides matters connected with land, there are other subjects on which the witnesses should discourse. For instance, they might discuss why in pecuniary dealings the legal limita-

tion term is *three years*, unless it be for the sake of Government profit. If the term were increased, say, to six years, there would be nothing wrong.

A correspondent of the same paper writing from Benares, complains of the cruel treatment of horses by the owners of hackney carts and *ekkas*, and invites the attention of the Municipal Committee to the abuse.

Another correspondent of the same paper writing from Gujranwalla, prefers the often-noticed complaint of the unfair practices of Native druggists and apothecaries, who are said to be in the habit of selling spurious and unwholesome medicines, and calls upon the authorities to see to this.

The *Koh-i-Nur*, of the same date, in a communicated article, dwells on the imperative necessity of widening the bazaars of Lahore. In their present state the bazaars are too narrow, and are, consequently, not only most inconvenient both for passengers and conveyances, but injurious to the health of the inhabitants of the city. The writer is glad to observe that the attention of the Commissioner of Lahore has already been directed to the matter, and hopes that under his auspices the proposed reform will be carried out.

The *Kavi Vachan Sudhā*, of the 28th September, in its local news column, states that near the Jutya Bridge in Benares there is a filthy pool beside some butchers' shops, and that pool and shops together pollute all that quarter of the city. This is the more to be regretted on account of the street being much frequented, and the editor urges on the Municipal Committee the necessity of removing the nuisance.

The same paper has another article on Hindee *versus* Oordoo, in which the editor refutes the statement made by some persons, that the introduction of Hindee would interfere with the study of scientific subjects, on account of the language being too poor to furnish scientific and technical terms. It is observed that, just as in the Oordoo translations of scientific works

either the original English technicalities are retained, or synonymous expressions are formed for them from the Arabic ; so in the Hindoo versions either the original terms will be kept, or Sanscrit synonyms substituted for them, which are, as a rule, simpler and easier to understand than the Arabic terms. As a further proof, the writer refers to the Sanscrit and Hindoo translations of the different scientific works, such as Bacon's Novum Organum, and others, rendered by Dr. Ballantyne, and the versions of works on mathematics, logic, and philosophy, which have been prepared, or are preparing, by the Pandits of the Benares College.

The same paper, of the 6th October, has a communicated article on the same subject, in which the writer illustrates the loss and inconvenience suffered by the public in consequence of Oordoo being the Court language, by a matter-of-fact example, which recently came under his own observation. Two Brahmans came from the other side of the Ganges to the city of Benares simply to have the date of a Court summons read out to them, and, notwithstanding the shortness of the journey, had to spend Re. 1 in paying the ferry charges and food expenses, to say nothing of the inconvenience suffered.

The *Kavi Vachan Sudhá*, of the 29th September, in a communicated article, takes exception to the Limitation Act and the rule according to which title to an estate sold by auction can be claimed till twelve years from the date of the sale, and illustrates the evil consequences resulting from them by the following examples :—

(a) A lends Rs. 20,000 to B at 12 per cent. yearly interest, and obtains a bond. On the expiration of three years, the legal limitation term for suing for recovery of the debt, B happens to be in poor circumstances. Now if A refrains from lodging a suit against B in Court the bond becomes null and void, and he loses all chance of recovering the debt, although B should soon afterwards become rich ; and if, on the contrary, he launches a suit on the future prospect of recover-

ing the debt, the interest is lessened to 6 per cent., and he has to spend some Rs. 3,000 or 4,000 from his own pocket in costs, and must further spend Rs. 300 or 400 after every third year in the execution of the decree. After all this has been done B is still found to be in poor circumstances, and the consequence is that A loses his principal and interest, together with the heavy outlay incurred. Is this justice ?

(b) A's estate is put to sale in execution of a decree, and the usual notice is given by the Court, calling upon all persons who may have any claims to intervene within a prescribed term of two or three months. The term expires, and no such person appears, and the estate is accordingly brought to the hammer, and is purchased by B, say for Rs. 10,000. After five or six years a claimant to a share in the estate appears in the person of C, who had purposely refrained from preferring a suit at the time the notice was given, in order to favour A's interests, and who now takes advantage of the law to launch a suit, and obtains a decree for half of the estate. Thus the other half of the estate is all that is left to B for the Rs. 10,000.

Government is asked to see to all this.

The *Kárnámáh*, of the same date, referring to the approaching Darbár of the Viceroy at Lucknow, states that it is extremely discouraging to the Princes and Talookdars of Oudh to learn that His Excellency will neither accept their presents, nor confer the usual *khilluts*. It has been a rule in India from time immemorial that the gentlemen who attend the Darbár of an Emperor or his Vizier are honoured with *khilluts*, and the Rajahs and Talookdars, therefore, naturally think it derogatory to their rank to be deprived of the honour.

The *Akhbár-i-Anjumán-i-Hind*, in a long editorial, expresses similar views. The high estimation in which *khilluts*, conferred by the Viceroy in public Darbar, are held by the receivers is urged, and the discontinuance of the time-honoured custom is very much deprecated.

*The Oudh Akhbár*, of the 30th September, attacks the statement which appeared in a late number of the *Lucknow Times* on the basis of an editorial of the *Friend of India*, on obscene literature, and in which the editor speaks of obscene books and pictures having been published at the Nawal Kishore Press. The *Oudh Akhbár* entirely contradicts the statement so far as it relates to the publication of obscene pictures, and challenges both the *Friend* and the *Times* to prove what they say by showing any such pictures ; and, with regard to the publication of obscene books, remarks that though the Nawal Kishore Press, like all other Presses in India, has for some time printed the common love-tales of the country, which hitherto have not been looked on as immoral, it has done no small service to civilization and enlightenment by printing and publishing at a cost of hundreds of thousands of rupees a great variety of rare and voluminous works on religion, ethics, science, philosophy, and other useful subjects. The Press has been rewarded by the success which it deserves.

In conclusion, the editor of the *Oudh Akhbár* regrets that the superfine taste of the civilized people of the present age should lead them to find fault with witty and ingenious writings ; and fears lest, in the revolution which is to take place in the vernacular literature, some of the choicest productions of the oriental authors, which are replete with elegant idioms and expressions, and with beauties which are all their own, may share a hard fate.

Under the heading "Baraitch," the same paper states that the Deputy Commissioner has passed an order to the effect that all persons holding a license for a gun should kill one wolf every month, and bring up its head on pain of forfeiture of their licences. This order is felt very severely by the licence-holders, as all of them cannot be expected to be sportsmen.

The *Nur-ul Absâr*, of the 1st October, has an article on the wealth of India. It is observed that the prosperity of every

country depends on the cultivation of arts and trades and the produce of the soil. There can be no question that the land products of India are varied, excellent, and valuable. Some of these, such as sugar, indigo, opium, cotton, as well as a few of the mineral and animal productions, are exported to foreign countries; but the traffic in all these commodities is chiefly in the hands of the Europeans, while a large part of the profit goes over to Government in the shape of land-revenue, customs, excise, and other kinds of taxes,—so that, after deducting all these items of expense, what is left to the Natives bears only an infinitesimal proportion to the gross profits. To speak plainly, one-half of all kinds of products of the earth has to be paid to Government; and, of the other half, a portion is spent in the drawing up of leases and other kinds of deeds and agreements, and in litigation, and goes over to Government with the rest in the shape of stamp and court fees, while a part is paid to the Municipality as octroi duties, and is spent partly in the pay of Civil Engineers, who are chiefly Europeans. Out of what remains after defraying all these expenses, a portion has to be paid as lading dues, &c., of the articles exported, and thus a very small part of the profits is all that is left to the Natives of the country, which bears no proportion to what they lose in the purchase of the great variety of goods imported to India from foreign countries.

It thus appears that a large part of the wealth of India is being drained off by foreign countries, and the country is growing poorer and poorer day by day; and there can be no doubt that, unless attention is paid to the cultivation and development of the industrial arts and trades, poverty and misery will beset the land. Signs of these are already visible. A large number of the old and hereditary mahajuns and bankers have become bankrupt, and men who passed by the titles of *Lala* and *Baboo* can now scarcely support themselves. The time has come when, while ordinary labourers and workmen lead a happy life, gentlemen starve. The editor calls upon his countrymen to be up and doing, and

attend to the cultivation of the mechanical and industrial arts ; and reminds them that times are now gone when wealth and affluence blessed the land, and the necessaries of life were procurable at cheap prices.

The same paper has an article on the spelling of Hindoostanee proper names. It is observed that, in order to do away with the anomaly which existed in the spelling of Indian proper names, the Government of India has ruled that the Hunterian system of spelling be adopted in all Government offices. With this view some lists of proper names, spelt according to the new system, will be published, but at the same time the spellings of well-known and famous names will remain as they are, and it will be at the option of the several Local Governments to alter them so far as they think fit.

The editor fails to see why, if the reform is to be made, it should not be complete, and why, if an uniform rule is to be followed, it should not be applicable to each and every proper name. He cannot understand, for instance, why "Dehli" should continue to be spelt "Delhi," and thinks it unwise that errors such as this, which arose through the unacquaintance of the Europeans with the correct orthography and pronunciation of Indian names at the commencement of the English rule in the country, should be fast stuck to now when they have been in the country for a century and half, and know the right from the wrong names.

The *Muraqqa-i-Tahzib*, of the same date, reviews the case of Hogg *versus* Cordery. After briefly noticing the particulars of the case, the editor goes on to blame both gentlemen freely for their conduct in the whole proceeding. He considers it a great reproach to the English community that an official of high position like Mr. Cordery, who professed to teach civilization and morality to a large province, should himself have been guilty of the crime of adultery ; and feels no hesitation in asserting that cases such as this will prove ruinous to the spread of European civilization in the country, and deter Hindoostanees

gentlemen from educating their sons at Government Schools, and still more so from sending them to England to complete their education.

The conduct of Mr. Hogg, in having detained a letter posted at a public post-office, and opened it in order to remove his suspicions in a private matter of his own, and without any public necessity, is pronounced to be equally blameable, and one which is likely to set a bad example to his subordinates. When the head of the Postal Department acts in this way, it will be a matter of no surprise if the subordinate officials of the Department venture on the commission of similar grave offences. Numbers of private and confidential letters, on the secrecy of which profit and loss of hundreds of thousands of rupees, and the honor of many persons depend, are despatched by the people through the medium of the post-office, simply because the senders have full confidence in the honesty of Government. When they perceive that Post masters and Post-office peons, following the example set by their superior officer, may open these letters whenever they choose to serve their private ends, it may be imagined what they will think of the post-office.

The writer proceeds to say that when in 1844 a complaint was preferred before Parliament against the then Secretary of State for having detained and opened a number of letters, a Select Committee was nominated to consider the matter; and the consequence was that Sir James Graham had to resign his office of Secretary of State. As Mr. Hogg's case is similar to that of Sir James Graham, the editor hopes Government will take as serious a notice of it, and, after full inquiry, will deal due punishment to the offender.

The same paper has an article on stamp-fees. The object is to show that the rate of these fees has now become so exorbitant that numerous persons are compelled either entirely to give up their claims, however good, on account of inability to bear the court expenses, or to get some pleader or mahajun

to assist them with money to lodge a suit in Court, on a promise to let him have one-half or even three-fourths of the estate sued for. Moreover, the heavy expenses incurred in the prosecution of suits in the courts degrade English justice in the eyes of the people, so much so that they are heard to say that Government sells justice at a high price.

Under these circumstances, the editor thinks Government should reduce the rate of stamp-fees, at least in some of the provinces.

The *Nur Afshan*, of the same date, has an article on commissions and arbitrations. The object is to show that, on account of the members composing them not discharging their duty honestly and faithfully, the appointment of a commission or arbitration, instead of being a boon, proves to be a bane to the people. The members openly receive presents and bribes and decide cases in favour of the more liberal of the two parties. In order to remove this grievance, the editor calls upon the Lower Courts to abide by the decision No. 11 of 1868, laid down by the Chief Court, Punjab, according to which the settlement of any case should not be entrusted to a commission except when absolutely necessary, and suggests that plain and simple vernacular versions of Sections 326 and 327 of Act VIII. of 1859, authorizing the people to have their disputes settled by arbitrators chosen by themselves, and ruling that the award of such arbitrators will be held as valid as if it were a decision of a Court of Law, should be circulated in each village through the agency of zilladars, zemindars, and putwarees, for the information and guidance of the public.

The *Jubbulpore Samachar* of the same date, in a long leader repeats the often-noticed complaint as to the extortions practised by the orderlies of European officers on the Native gentlemen who go to pay them a visit at their bungalows. The editor calls these demands of the orderlies a visitation tax; and remarks that, just as the non-payment of the Government taxes renders the defaulter liable to the sale of

his property, or perhaps to imprisonment in Civil Jail, the default in payment of this private tax is visited with abuse and annoyance, and at times with a little bodily suffering. In other words, if the orderlies are ever refused what they consider their *hugg*, the next time the visitor goes to the officer, they will, without any regard to his rank or position in society, treat him disrespectfully, not report him to their master for hours together, and never allow him a seat. This ill-treatment is experienced not only by private persons but by men in Government employ, and in the Tehseeldar's position too, if they dare refuse the *hugg* of the orderlies.

The same paper notices a daring dacoity said to have been committed recently in a house near the Gulgula Tank close to the Police-station in the city of Jubbulpore. The dacoits entered the place in ordered procession, and with lighted torches in their hands, and carried away all the property in the house. In case of this news being true, the editor wonders at the apathy of the police.

The *Lawrence Gazette* of the 3rd October states, on the authority of a correspondent at Peshawur, that it is now-a-days customary with the people of Ghiznee to make predatory incursions into Peshawur at night, and capture and take away those of the city labourers and village zemindars who are found irrigating the fields with the canal-water at the time. Several men have already been kidnapped by them in this way, whom, according to their usual custom, they intend to set at liberty on the payment of a ransom.

The *Kok-i-Nor*, of the 4th October, publishes an account of travels of a correspondent through the District of Bhagsoo (Panjab). What particularly strikes the writer is the deplorable condition of the towns of Noerpore, Kotla, and Tilok Nath, where numerous houses are said to be lying in a desolate state. The cause of this was the distress brought on the shawl-weavers owing to the late Franco-Prussian War. The writer has been informed that thousands of men and women

of this unfortunate class died of starvation from this cause; and that the then Deputy Commissioner of the district paid no attention to the petition of the inhabitants for relief. He doubts whether a representation of the distress was made to the Government by the Deputy Commissioner, but feels no hesitation in blaming the Government for its sheer apathy and indifference in the matter, and calls upon it to direct its attention to the distressed condition of the people now, and adopt the necessary measures at relief.

In conclusion, the writer deplores the want of any tea and other commercial factories in the hill region under notice, without which its prosperity can never be ensured. The authorities are asked to see to this.

A correspondent of the *Panjabi Akhbár* of the same date, writing from Meerut, draws attention to the severity said to have been exercised by the authorities there in the collection of the revenue for the *rubbée* harvest for this year, and the distress brought on the zemindars of the district in consequence. Notwithstanding that a hail-storm took place at the very time when the crops were ready to be reaped, which totally blighted their prospects, and caused great loss to the zemindars, the authorities, far from sympathizing with the latter in the providential calamity, collected the revenue for the *rubbée* harvest, which used to be paid in two instalments which fell due on the 15th May and 15th June, respectively, all at once on the former date. The result of course was that the estates of hundreds of persons were sold. An estimate of these may be formed from the fact that in the Meerut Tehseel alone upwards of Rs. 80,000 worth of estates were sold, to say nothing of those which were mortgaged or hypothecated, the number of which must be very much greater.

The writer urges on Government the imperative necessity of removing the grievance.

The correspondent adds that great oppression is practised on the grass-cutters at Meerut by the tehsil chuprassies and

policemen, who not only pay an insufficient price for the grass purchased, but force the poor men to carry it great distances without any extra remuneration for the trouble.

The *Muir Gazette*, of the same date, gives credit to Pundit Gunga Ram, a well known man of Meerut, for having built a handsome mart at a place situated between the city and the cantonment, and calls upon the authorities to assist in peopling it.

The *Akhbár-i-Anjumán-i-Hind*, of the same date, draws attention to an evil said to be generally prevalent in India, and in the Province of Oudh particularly—viz., the practice of fraudulently mortgaging the same estate to several persons, or of making a formal gift of an estate to one's relatives for a consideration, and then selling it to another person. Numerous cases of this kind are lodged in Courts, and are the cause of the ruin of many men; but, nevertheless, the authorities take no heed to the fraud, and suffer the offenders to escape with impunity.

The attention of Government is invited to this.

The *Roznamchá*, of the same date, in its local news columns urges on the Municipality of Lucknow the desirability of paying greater attention to the cleanliness of the city, especially by forbidding the commission of nuisances underneath the bridges, and by erecting urinaries in suitable sites.

The editor also points out the need of cutting down the hedges on the road from the District Police Line to the *pucca* bridge near Motee Muhull, which, besides giving advantages to thieves and robbers for plundering passengers, might be the lurking-place of noxious reptiles and rapacious beasts.

The *Kavi Vachan Sudha*, of the 6th October, states with horror that the barbarous practice of offering up human sacrifices to deities is still in vogue in Bengalee Tola, a mohulla in the city of Benares. The editor asks whether Her Majesty's rule does not exist in Benares, that such an atrocity

should be tolerated there ; and whether the Magistrate will bear with and pass over with indifference an offence of a nature on hearing of which every person but he who has an adamantine heart will be horror-struck. To descend to particulars. Preparations for offering a human sacrifice to the goddess *Kali* were made in a house situated in the aforesaid mohulla on the late *Ashtami* (29th September last). The victim intended to be slain was one Bishun Bhutt, a Brahman, living in the temple sacred to Sutt Narayan, situated hard by the right wall of the famous shrine, called that of Bindomadhav, who happened to go to the house to visit the goddess, and was allured to go behind the statue of the goddess little suspecting to what fate it was proposed to doom him ; till on being offered some sweetmeats to eat, and seeing the apparatus for a human sacrifice placed there, he discovered the secret, and refused to eat the sweetmeats. Meanwhile, fortunately for the poor man, the noise of the dispute attracted some Dukhinee Brahmans to the spot, who interfered and got him released.

The editor also invites the attention of the Magistrate to the following nuisances :—

(a) The misdoings of the *budmashes* of the city, which have broken out afresh since the Magistrate has relaxed his severity. Parties of them may be seen at betel-sellers' shops, wearing gay *dhotees* and *doputtas* and smoking *ganjha*, and affronting gentlemen.

(b) The practice of posting placards, containing false censures and malicious and contemptible statements against gentlemen, with a view to tarnish their reputation, in streets and lanes at night, or sending letters containing such statements to them by post, resorted to by the bad characters of the city, when other means of annoying them fail. In the editor's opinion severe and exemplary punishments should be inflicted on such mischief-makers.

The *Karuumah*, of the same date, states that the news so frequently heard as to swindlers lurking about the Victoria Street Bridge, and making off with the ornaments of women and children, and the clothes and property in the hands or over the shoulders of men, whenever they find an opportunity, and the policemen remaining neutral, notwithstanding that the Police-station is close to the spot, and constables at all times patrol the street, is only too true. The editor cites an instance, which recently came under his own observation. A swindler carried away a broadcloth housing from the back of a pony from amongst a crowd of passengers; but, notwithstanding the cries of the groom, the constables of the Police-station did not take the least notice of the theft.

Under the heading "Baraitch," the same paper complains that when applications for the execution of decrees, given in suits for the recovery of arrears of rent brought by Talookdars and Lumberdars against their ryots, are preferred before the Court, the latter allows the judgment-debtors two months' respite for the payment of the debt. This is said to be unjust, and the cause of much loss and inconvenience to the talookdars and lumberdars, seeing that, while the Government assessment is collected from them at fixed times, they themselves cannot get the money from the leaseholders in time.

#### POLITICAL (FOREIGN).

The *Oudh Akhbár*, of the 30th September, learns from a correspondent that the Maharajah of Jodhpore has caused a box to be hung at the threshold of his palace, in order that any person who wishes to represent any complaint or grievance to His Highness may do so by dropping a petition into the box, which will be read by the Maharajah in person.

The *Vritt Dhara*, of the 5th October, states on the authority of a correspondent at Dewas (Central India), that great disorders prevail in the post-office there. The Postal Inspector at Indore is asked to see to this, and set things to

rights by removing the post-master, or by adopting some other suitable plan.

The *Kavi Vachan Sudhá*, of the 6th October, publishes a letter from a correspondent at Cashmere, in which the writer states that one Shree Swamee Vishodhanand, in the course of his travels, undertaken with a view to visit the famous holy spots in the Himalaya and other places of pilgrimage, paid a visit to Cashmere, when he presented a memorial to the Maharajah, in which, after deploreding the declining state of Sanscrit learning, and dwelling on the imperative need of its revival, the writer calls upon the Rajahs and Maharajahs of India to establish a Sanscrit College at Benares—the ancient seat of Sanscrit literature—with their joint aid and support, at which all the Vedas and Shastras, as well as the English sciences, should be taught, the latter through the medium of Sanscrit translations. The Maharajah gave his hearty assent to the proposal, and offered an annual endowment of Rs. 12,000 of the Cashmere coin towards the maintenance of the proposed College. Similar applications for aid will be made by the Swamee to the other Rajahs on his return from the pilgrimage, and the writer hopes the latter will follow the example set by their brother Chief, the Maharajah of Cashmere, by assigning liberal grants for the proposed seminary, and that due success will attend the undertaking.

The Odeypore correspondent of the *Dabdabá-i-Sikandari*, of the 6th October, takes exception to the Resolution of the Government of India regarding the new arrangements in the Political Department, and the manner in which the service has now been graded, so far as it relates to the Odeypore Agency. According to the Resolution, while the Agencies in Nepal and Gwalior have been included in the second class, that at Odeypore has been ranked in the third, which the writer considers unjust and improper, on the score of Mewar holding the foremost rank among the Rajpootana

States by superiority of lineage, dignity, and antiquity. The Nepal dynasty is descended from a younger branch of the family of Odeypore ; while it is a well-known fact that Sindhia and Holkar were the servants of the Peshwa, who derived his rank and kingdom from Sahuji, the Rajah of Sattara, who was a descendant of a younger branch of the Maharana's family.

For these reasons it is inconsistent with justice that the Nepal and Gwalior Agencies be ranked in the second grade, while Odeypore be classed in the third.

A Dholepore correspondent of the *Akhyár-ul-Akhbár*, of the 7th October, states that grain still sells dear in the State, and that, to add to the distress of the people, an exorbitant octroi duty is levied from the people, which has given them much cause for complaint. It is added, that the orderlies and attendants of the Agent practise further oppression on the bunneahs, by forcibly purchasing wheat flour from them at the rate of 13 seers a rupee, although the market rate of wheat is only 12 seers. The bunneahs are heard to say that, if such oppressions continue, they will quit the State.

The *Koh-i-Nur*, of the 4th October, thinks it strange that there should be only a Mission but no Government School in Rawulpindee. The reason of this perhaps is that the Mission School is considered sufficient to meet the wants of the population. Be the cause what it may, it is certain that the inhabitants of the city are extremely anxious that a Government School should be opened there. Besides this, the establishment of a Government School is necessary on religious considerations, and the writer calls upon Government to supply the want.

*The Oudh Akhbár*, of the 10th October, has the following in its correspondence columns :—

Busaoo (Jeypore). A bunneah named Shambhoo, who was on his way to his father-in-law's house, was assaulted by

dacoits at a distance of three *kos* from the town, robbed of the whole of his property, and left pinioned underneath a tree in the forest, in which state he remained till he was loosed next day by a shepherd, who chanced to drive his sheep that way to graze. The bunneah preferred a complaint of the wrong before the Thakoor of Busaoo, but in vain.

**Ali Rajpore (Central India).** Since the appointment of the new Divan, heavy fines are levied on the people, so much so that in a short space of time some Rs. 1,500 or 1,600 have been collected ; the Bheels commit depredations in open day, and killed and wounded several persons a few days ago. The servants of the State are also said to be very much dissatisfied and in terror of their lives, and, consequently, intent on quitting the service ; but, unfortunately for them, their resignations are not accepted. The State is in greater disorder than ever.

#### EDUCATIONAL.

*The Oudh Akhbár*, of the 26th September, devotes a leader to the question of the currency of obscene books in the Vernacular, which has recently attracted the attention of Government. The editor begins by saying that, just as exaggeration is regarded a merit rather than a defect in oriental literature, so in the same way obscenity couched in a fine language was considered quite an art among the eastern writers. To this it is owing that even religious, philosophical, and ethical works, and the writings of the best standard authors are not devoid of what, according to the European notions of civilization, would be deemed obscene matter, although they are not regarded as such by the Hindoostanees. Assuming that books with such contents are actually obscene, it looks strange that during the long period of 100 years, for which European civilization has been in progress in India, Government should have permitted their publication, and should have laid down no definite rules regarding them. Long ago the attention of the Educational Department was drawn to the fact that Vernacular

literature was not devoid of immoral books ; when certain books were selected, while a few such as the *Bahár-i-Dánish*-were excluded from the curriculum of study. No notification, however, was issued by Government, prohibiting the study or publication of the books thus rejected, and the result was that the publication of obscene books became very common till Government took serious notice of one of them, called-*Bahár-i-'Aish* or *Lazzat-un-Nisá*, and prohibited its publication. Other books on love, such as *Masnavi-i Mír Hasan*, *Bahár-i-Dánish*, *Bahár-i-'Ishq*, continued to be published, as usual, when all at once a person of a foreign State took exception to them and brought the matter to the notice of Government. The latter was of course easily duped, and without weighing the subject issued orders to the several Local Governments and administrations stating that such and such Vernacular books which were of an objectionable nature, had been published at such and such presses. In accordance with these orders, the printers and sellers of the books in the North-Western Provinces, Punjab, Oudh, and other Presidencies, were called upon by the Local Governments to furnish an explanation, and despite the plea urged by them in their defence, that the books had been published and submitted to Government under the Registration Act for several years past without their contents being called in question, were pronounced guilty, and fined.

The writer considers this unjust, and, in order to avoid all future misunderstanding on the subject, thinks that Government ought to publish a list of all such books as it may consider obscene, together with another of those which in its opinion may be worth reading, and should issue an order prohibiting the publication of the former.

In conclusion, the writer suggests that in order to save the editors and sellers of books from loss, Government would do well to purchase copies of those of the books which may be pronounced immoral or be deemed worthy of revision, now.

to be found in the presses and at bookseller's shops, and should destroy them before the proposed reform is carried out.

The *Roznámcha* of the 30th September wonders that the erection of the building for the Canning College at Lucknow, the foundation-stone of which was laid by Lord Lawrence in the Kaisur Bagh in 1867, should not have commenced till now, and that about Rs. 40,000 or 50,000 should have been paid on account of house rent during the six or seven years which have since elapsed; and draws the attention of the members of the College Committee to the need of setting about the work without further loss of time, and the more so, as the building now occupied by the College has been pronounced by the Engineer to be weak and dangerous, and is, therefore, likely to be abandoned, in which case some other large and spacious house will have to be hired at a high rent.

The *Kavi Vachan Sudhá* notices with pleasure, the establishment of a "Young Men's Debating Club" in connection with the Muir Central College at Allahabad. The objects of the club are stated to be the advancement of learning and general social progress. The members have already subscribed for the leading English newspapers of Bengal and the North-West, and the writer wishes the undertaking all success.

The *Roznamcha* of the 3rd October, complains that during his stay at Lucknow, Nawab Hamid Husain, Tehseeldar of Poorwa, keeps the western gate of the compound, in which the house occupied by the Canning College is situated, shut, in consequence of which those of the students of the College and other persons who are used to enter the compound by that gate, on account of their houses being situated in that direction, are put to great inconvenience. Both for this reason, and because it is unlawful to close a public passage, the attention of the authorities at Lucknow is invited to this.

The following Vernacular newspapers have been examined in this report:—

| No. | Name of Newspaper.          | Language. | Locality.      | When Published. | Date.      | Date of Receipt. |
|-----|-----------------------------|-----------|----------------|-----------------|------------|------------------|
| 1   | <i>Naiyir-i-Akbar,</i>      | ...       | Bijnour,       | Weekly,         | Augt. 21st | 1873.            |
| 2   | <i>Risâh-i-Khalâiq,</i>     | ...       | Shahjehanpore, | Bi-monthly,     | Sept. 1st  | 29th.            |
| 3   | <i>Strachey Gazette,</i>    | ...       | Moradabad,     | Weekly,         | " 9th      | Octr. 10th       |
| 4   | <i>Naiyir-i-Akbar,</i>      | ...       | Bijnour,       | Ditto,          | " 11th     | Sept. 30th       |
| 5   | <i>Risâh-i-Khalâiq,</i>     | ...       | Shahjehanpore, | Bi-monthly,     | " 15th     | Octr. 8th        |
| 6   | <i>Maqṣid-ul-Akhbâr,</i>    | ...       | Gurgaon,       | Weekly,         | " 16th     | 10th             |
| 7   | <i>Strachey Gazette,</i>    | ...       | Moradabad,     | Ditto,          | " 21st     | " 10th           |
| 8   | <i>Gwalior Gazette,</i>     | ...       | Gwalior,       | Ditto,          | " 21st     | 29th             |
| 9   | <i>Muhîb-i-Hind,</i>        | ...       | Meerut,        | Ditto,          | " 21st     | 30th             |
| 10  | <i>Mârwâr Gazette,</i>      | ...       | Jodhpore,      | Ditto,          | " 21st     | " 30th           |
| 11  | <i>Inglis Gazette,</i>      | ...       | Moradabad,     | Ditto,          | " 22nd     | 29th             |
| 12  | <i>Akhbâr-ul-Akhbâr,</i>    | ...       | Lucknow,       | Not-fixed,      | " 22nd     | 2nd              |
| 13  | <i>Fâhzîb-ul-Akhlâq;</i>    | ...       | Allygurh,      | Weekly,         | " 23rd     | 29th             |
| 14  | <i>Strachey Gazette,</i>    | ...       | Moradabad,     | Ditto,          | " 23rd     | 2nd              |
| 15  | <i>Najm-ul-Akhbâr,</i>      | ...       | Meerut,        | Ditto,          | " 24th     | 29th             |
| 16  | <i>Rohilkund Akhbâr,</i>    | ...       | Moradabad,     | Bi-weekly,      | " 24th     | 2nd              |
| 17  | <i>Oordoo Akhbâr,</i>       | ...       | Delhi,         | Weekly,         | " 24th     | 29th             |
| 18  | <i>Akhbâr-i-Alam,</i>       | ...       | Meerut,        | Ditto,          | " 25th     | 2nd              |
| 19  | <i>Asâr-ul-Amsâr,</i>       | ...       | Lucknow,       | Ditto,          | " 25th     | 29th             |
| 20  | <i>Khair Khoâdh-i-Alam,</i> | ...       | Delhi,         | Tri-monthly,    | " 25th     | 29th             |
| 21  | <i>Benares Akhbâr,</i>      | ...       | Benares,       | Weekly,         | " 25th     | 2nd              |
| 22  | <i>Bornâmaha,</i>           | ...       | Lucknow,       | Daily,          | " 25th     | 2nd              |
| 23  | <i>Vidyâ Vilâs,</i>         | ...       | Jummoor,       | Weekly,         | " 25th     | 4th              |
| 24  | <i>Maqṣid-ul-Akhbâr,</i>    | ...       | Gurgaon,       | Ditto,          | " 26th     | " 4th            |
| 25  | <i>Oudh Akhbâr,</i>         | ...       | Lucknow,       | Bi-weekly,      | " 26th     | 29th             |
| 26  | <i>Lawrence Gazette,</i>    | ...       | Meerut,        | Weekly,         | " 26th     | 29th             |

|    |                                                   |                         |       |
|----|---------------------------------------------------|-------------------------|-------|
| 27 | <i>Akhbár-i-Anjuman-i-Panjáb,</i>                 | ... Ditto,              | 30th  |
| 28 | <i>Rajputáná Social Science Congress Gazette.</i> | ... Ditto,              | 30th  |
| 29 | <i>Allygurh Institute Gazette,</i>                | ... Oordoo and English, | 30th  |
| 30 | <i>Lauh-i-Mahfuz,</i>                             | ... Oordoo,             | " 2nd |
| 31 | <i>Roznámcha,</i>                                 | ... Ditto,              | 2nd   |
| 32 | <i>Oordoo Delhi Gazette,..</i>                    | ... Ditto,              | 2nd   |
| 33 | <i>Meerut Gazette,</i>                            | ... Ditto,              | 29th  |
| 34 | <i>Núr-ul-Anwár,</i>                              | ... Ditto,              | 29th  |
| 35 | <i>Akhbár-i-Anjuman-i-Hind,</i>                   | ... Ditto,              | 29th  |
| 36 | <i>Koh-i-Núr,</i>                                 | ... Ditto,              | 30th  |
| 37 | <i>Rohilkhund Akhbár,</i>                         | ... Ditto,              | 30th  |
| 38 | <i>Roznámcha,</i>                                 | ... Ditto,              | 30th  |
| 39 | <i>Násir-ul-Akhbár,</i>                           | ... Ditto,              | 30th  |
| 40 | <i>Rifáh-i-Am,</i>                                | ... Ditto,              | 30th  |
| 41 | <i>Panjábí Akhbár,</i>                            | ... Ditto,              | 30th  |
| 42 | <i>Mujmá-ul-Bahrain,</i>                          | ... Ditto,              | 30th  |
| 43 | <i>Akmal-ul-Akhbár,</i>                           | ... Ditto,              | 30th  |
| 44 | <i>Muir Gazette,</i>                              | ... Ditto,              | 30th  |
| 45 | <i>Khair Khwáh-i-Oudh,</i>                        | ... Ditto,              | 30th  |
| 46 | <i>Vritt Dhára,</i>                               | ... Ditto,              | 30th  |
| 47 | <i>Muhibb-i-Hind,</i>                             | ... Ditto,              | 30th  |
| 48 | <i>Kavi Vachan Sudhá,</i>                         | ... Ditto,              | 30th  |
| 49 | <i>Roznámcha,</i>                                 | ... Ditto,              | 30th  |
| 50 | <i>Dabdalá-i-Sikandari,</i>                       | ... Ditto,              | 30th  |
| 51 | <i>Anjuman Akhbár,</i>                            | ... Ditto,              | 30th  |
| 52 | <i>Kárnamáh,</i>                                  | ... Ditto,              | 30th  |
| 53 | <i>Sádiq-ul-Akhbár,</i>                           | ... Ditto,              | 30th  |
| 54 | <i>Pattiala Akhbár,</i>                           | ... Ditto,              | 3rd   |
| 55 | <i>Inglis Gazette,</i>                            | ... Ditto,              | 4th   |
| 56 | <i>Nasim-i-Jompore,</i>                           | ... Ditto,              | 9th   |
| 57 | <i>Shola-i-Tír,</i>                               | ... Ditto,              | 2nd   |
| 58 | <i>Oudh Akhbár,</i>                               | ... Ditto,              | 2nd   |
| 59 | <i>Matlai-i-Núr,</i>                              | ... Ditto,              | 3rd   |
| 60 | <i>Agra Akhbár,</i>                               | ... Ditto,              | 4th   |



|     |                                    |        |                                 |             |                       |              |
|-----|------------------------------------|--------|---------------------------------|-------------|-----------------------|--------------|
| 90  | <i>Akkhár-i-Anjumán-i-Panjáb,</i>  | Ditto, | ...<br>Oordoo and English,      | Lahore,     | ...<br>Allyghur,      | 7th<br>3rd   |
| 91  | <i>Allygurh Institute Gazette,</i> | Ditto, | ...<br>Oordoo,                  | Allygurh,   | ...<br>Moradabad ,    | 8th<br>3rd   |
| 92  | <i>Lauh-i-Mahfuz,</i>              | Ditto, | ...<br>Oordoo,                  | Moradabad , | ...<br>Ditto,         | 8th<br>3rd   |
| 93. | <i>Roznámcha,</i>                  | Ditto, | ...<br>Marathi,                 | Lucknow,    | ...<br>Indore,        | 10th<br>11th |
| 94  | <i>Maiwa Akhbár,</i>               | Ditto, | ...<br>Oordoo,                  | Weekly,     | ...<br>Agra,          | 10th<br>11th |
| 95  | <i>Oordoo Delhi Gazette,...</i>    | Ditto, | ...<br>Ditto,                   | Ditto,      | ...<br>Cawnpore,      | 6th<br>6th   |
| 96  | <i>Núr-ul-Anwár,</i>               | Ditto, | ...<br>Ditto,                   | Ditto,      | ...<br>Meerut,        | 6th<br>6th   |
| 97  | <i>Meerut Gazette,</i>             | Ditto, | ...<br>Ditto,                   | Ditto,      | ...<br>Lahore,        | 7th<br>7th   |
| 98  | <i>Koh-i-Núr,</i>                  | Ditto, | ...<br>Ditto,                   | Ditto,      | ...<br>Ditto,         | 7th<br>7th   |
| 99  | <i>Panjábi Akhbár,</i>             | Ditto, | ...<br>Ditto,                   | Ditto,      | ...<br>Moradabad ,    | 6th<br>8th   |
| 100 | <i>Rohilkhund Akhbár,</i>          | Ditto, | ...<br>Akhbár-i-Anjumán-i-Hind, | Lucknow,    | ...<br>Meerut,        | 6th<br>8th   |
| 101 | <i>Muir Gazette,</i>               | Ditto, | ...<br>Roznámcha,               | Lucknow,    | ...<br>Bawalpore,     | 8th<br>8th   |
| 102 | <i>Khair Khwádh-i-Alam, &amp;</i>  | Ditto, | ...<br>Akmil-ul-Akhbár,         | Ditto,      | ...<br>Lucknow,       | 9th<br>9th   |
| 103 | <i>Sadiq-ul-Akhbár,</i>            | Ditto, | ...<br>Rif'áh-i-Am,             | Ditto,      | ...<br>Delhi,         | 9th<br>9th   |
| 104 | <i>Roznámcha,</i>                  | Ditto, | ...<br>Káir Khwádh-i-Am,        | Ditto,      | ...<br>Ditto,         | 10th<br>10th |
| 105 | <i>Khair Khwádh-i-Alam, &amp;</i>  | Ditto, | ...<br>Vritt Dhárá,             | Ditto,      | ...<br>Dhar,          | 8th<br>8th   |
| 106 | <i>Akmil-ul-Akhbár,</i>            | Ditto, | ...<br>Káir Khwádh-i-Oudh,      | Ditto,      | ...<br>Sealkote,      | 11th<br>11th |
| 107 | <i>Rif'áh-i-Am,</i>                | Ditto, | ...<br>Káváchán Sudhá,          | Ditto,      | ...<br>Lucknow,       | 10th<br>10th |
| 108 | <i>Káir Khwádh-i-Oudh,</i>         | Ditto, | ...<br>Anjumán Akhbár,          | Ditto,      | ...<br>Benares,       | 9th<br>9th   |
| 109 | <i>Káváchán Sudhá,</i>             | Ditto, | ...<br>Kárnámáh,                | Ditto,      | ...<br>Shahjehanpore, | 11th<br>11th |
| 110 | <i>Anjumán Akhbár,</i>             | Ditto, | ...<br>Dabdabá-i-Sikandarí,     | Ditto,      | ...<br>Lucknow,       | 8th<br>9th   |
| 111 | <i>Kárnámáh,</i>                   | Ditto, | ...<br>Pattala Akhbár,          | Ditto,      | ...<br>Rampore,       | 9th<br>9th   |
| 112 | <i>Dabdabá-i-Sikandarí,</i>        | Ditto, | ...<br>Oudh Akhbár,             | Ditto,      | ...<br>Pattala,       | 11th<br>11th |
| 113 | <i>Pattala Akhbár,</i>             | Ditto, | ...<br>Násim-i-Jounpore,        | Ditto,      | ...<br>Lucknow,       | 8th<br>8th   |
| 114 | <i>Oudh Akhbár,</i>                | Ditto, | ...<br>Malla-i-Núr,             | Ditto,      | ...<br>Jounpore,      | 9th<br>9th   |
| 115 | <i>Násim-i-Jounpore,</i>           | Ditto, | ...<br>Akhyád-ul-Akhbár,        | Ditto,      | ...<br>Cawnpore,      | 9th<br>9th   |
| 116 | <i>Malla-i-Núr,</i>                | Ditto, | ...<br>Rhaír-Khwádh-i-Panjáb,   | Ditto,      | ...<br>Lucknow,       | 10th<br>10th |
| 117 | <i>Akhyád-ul-Akhbár,</i>           | Ditto, | ...<br>Shola-i-Túr,             | Ditto,      | ...<br>Goojranwalla,  | 11th<br>11th |
| 118 | <i>Rhaír-Khwádh-i-Panjáb,</i>      | Ditto, | ...<br>Akhbár-i-Am,             | Ditto,      | ...<br>Cawnpore,      | 11th<br>11th |
| 119 | <i>Shola-i-Túr,</i>                | Ditto, | ...<br>Núr Afshán,              | Ditto,      | ...<br>Lahore,        | 11th<br>11th |
| 120 | <i>Akhbár-i-Am,</i>                | Ditto, | ...<br>Oudh Akhbár,             | Ditto,      | ...<br>Loodiana,      | 11th<br>11th |
| 121 |                                    |        |                                 |             | ...<br>Lucknow,       | "<br>11th    |
| 122 |                                    |        |                                 |             | ...<br>Bi-weekly,     | "<br>10th    |
| 123 |                                    |        |                                 |             | ...<br>Bi-weekly,     | "<br>"       |

ALLAHABAD :

The 22nd November, 1873. }

SOHAN LAL,

Off. Govt. Reporter on the Vernacular Press of Upper India.

( 29 ).